The idea contained in this verse that the Universal and the individual are enjoying the fruits of their works is not consistent with the orthodox view nor with the common sense. God cannot be said to he affected by the actions of the human soul,

3. Know the self to be the charioteer and the body
to be chariot; the understanding to be the driver and
sensorium to be reins.

"4. Wise men have described the senses to be horses,
the objects taken into them to be roads, and the self endowed
with the senses and the sensorium to be the subject (lit. the
-enjoyer).

"5. The senses of him who is unwise, with a mind
always uncontrolled, are unmanageable like the naughty
horses of a driver.

" 6. The senses of him who is wise, with a mind always
under control, are manageable like the good horses of a driver.

" 7. He who is unwise, of an uncontrolled mind and
always unholy, does not attain that (i.e., the highest) place,
but attains mundane existence.

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" 8. He who is wise, of a controlled mind, and always
holy, attains that place from which one is not born again.

" 9. The man whose driver is wisdom and whose reins
consist of the sensorium, reaches the end of the path—the
highest place of the All-pervading.

"10. The objects are superior to the senses,

the senso-
rium is superior to the objects, the
understanding superior
to the sensorium, and the great soul (the
cosmic soul) superior
to the understanding.
"11. The undeveloped (seed of the world) is
superior
to the great soul, and the Supreme Person
superior to the
Undeveloped. There is nothing superior to
the Person;
he is the end, the highest goal.
"12. This Self is hidden in all things, it is not
mani-
fested. But subtle seers see him by their keen
and subtle
intellects."